

Decalogue for the Sharing Group

1. Meetings are led by the Holy Spirit through Mary.
2. Purpose of the meeting:
 - To become aware of my weaknesses and the truth of being loved by God
 - To respond to the desire to deepen my faith
 - To be open to my brothers and sisters in the group
 - To share different experiences of my faith and how God is present in my life
3. When I go to the meeting, I will pray to God for others and myself.
 - Prayer of empty hands or that of the tax collector is recommended.
4. I will remember that I am God's child who has the right to trust and await miracles.
5. As a participant in our meeting I will:
 - Serve others and not count my own merits
 - Create the atmosphere of calm, focus/concentration and openness
 - Not impose on others my ways of thinking, reacting and perceiving
 - Avoid giving advice or solving others' problems
 - Speak from my personal "I" rather than use such terms as "you, we, us, people, we should, others do this."
 - Avoid discussion and criticism
6. By keeping what is shared in the meeting confidential, I will preserve each participant's freedom to share openly and protect their dignity as a child of God.
7. I will not be afraid of moments of silence, since I or somebody else may need time to reflect. Moments of silence provide us with unique opportunities for prayer and entrustment to God.
8. I will remember to attentively listen to what my brother or sister is saying in order to help them in the process of sharing.
9. When I give a witness talk or share my faith, God's grace is not only given to me but it is being multiplied and given to others.
10. Above all, God expects from me humility and openness. Even one person who is humble and open to God can create an appropriate climate during a given meeting that will spread to all participants. The most important and desirable goal is not the format of the meeting, but it is to be open to God's grace and presence.

Catechism of the Catholic Church, No. 1152; No.1101.

<https://www.catholicculture.org/culture/library/catechism/index.cfm>

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Tadeusz Dajczer, *The Gift of Faith*, 4th ed.. (Ft. Collins, CO: In the Arms of Mary Foundation, 2020). All rights reserved. – www.inthearmsofmary.org
Families of Nazareth Movement – www.familiesofnazareth.us

June 8, 2025 ~ Pentecost Sunday ~ Year C Spiritual Reflection on Sunday's Readings

Prepared by:
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Communion of Life with Christ through Mary

Opening Prayer
Read Decalogue
Read Scripture
Read Reflection

Reading I	Acts 2:1-11
Responsorial Psalm	Ps 104:1, 24, 29-30, 31, 34
Reading II	1 Cor 12:3b-7, 12-13 OR Rom 8:8-17
Gospel	Jn 20:19-23 OR Jn 14:15-16, 23b-26

Opening or Closing Prayer

Lord, send forth Your Holy Spirit, renew the face of the earth, and renew me in Truth.

Come Holy Spirit, my Consoler, Sacred Bond of the Father and the Son, please dwell in me. Open me fully to the gift of Redemption.

Come Holy Spirit, pour Your light into my heart, my soul, and my mind. In abandoning myself to You, convince me of my sin and lead me to repentance. In the midst of this world where evil is called good and sin is called freedom, allow me to know the truth. For only in You, can I find my true identity.

Come Holy Spirit, capture my heart and free me, that I may live in Your eternal embrace, for Your love casts out all my fears, fills me with joy, and enables me to receive everything as a grace.

Come Holy Spirit, that Your fruits within me may be reflected through service to the Church and concern for all the Mystical Body of Christ.

Come Holy Spirit, enlighten the world and deliver me from sin. Through the intercession of Your Spouse, my Mother, come!

I ask this through Christ our Lord who lives and reigns with the Father and the Holy Spirit, one God, forever and ever. Amen

Families of Nazareth USA
Summer retreat 2009

Spiritual Reflection

Brothers and Sisters:

Those who are in the flesh cannot please God.

But you are not in the flesh;

On the contrary, you are in the spirit,

if only the Spirit of God dwells in you. Rom 8:8

The path toward maturity of faith is not a regular movement in a straight line. It is usually marked with many ups and downs. In order to reach maturity of faith, you must often experience the faults of your own immaturity. First you must become humble; then you can grow in faith. Growth in humility, which is truth, will enable you to open yourself all the more to the graces of Confirmation and to grow in these graces. After receiving Confirmation, you may consider that you have completed a certain stage in your religious life while, in reality, it is the beginning of your journey toward fullness in the life of faith. It is a sacrament that requires your cooperation. Confirmation initiates something extraordinarily important in your life. It initiates a new process of your cooperation with the Holy Spirit who has come to you and is waiting. He is waiting so that, through the growth of your humility and faith, your heart will be completely opened to His descent upon you.

Before receiving the sacrament of Confirmation, during the renewal of the baptismal profession of faith, the Church asks you a question, “Do you believe in the Holy Spirit, Lord and Giver of Life, whom you are to receive today in the sacrament of Confirmation just as the apostles received Him on the day of Pentecost?” In order to answer this question once again, you must stand in truth before God. When looking at your life in the spirit of humility, which is to remain in truth, should you not question your faith? How little faith there must be in you if you do not live by the graces of Baptism and by the graces of Confirmation. What has changed in your life since you accepted the fullness of the Holy Spirit? If you were baptized as a baby, you were unaware of the great transformation that Baptism brought about in you, and you were unaware that this was your rebirth. It was your parents and godparents who then professed the faith on your behalf. Later, during Confirmation, you renewed this profession of faith. Were you fully aware at that time that you wanted to belong to Him completely? While trying to remain in the truth, frequently pose the following questions to yourself: *What have I done with the gifts of the Holy Spirit? What have I done with the Holy Spirit Himself who I received as an inexpressible gift? . . .*

A person of faith must be stripped of his systems of security. This was very apparent in the lives of the apostles. The process of denudation leads either to

rebellion and turning away from God, or to a greater dynamism of faith and a more trustful self-entrustment to God. . .

The apostles, John and James had given up everything for Jesus and later they became very self-confident. They had a clear vision of a temporal kingdom of Israel and wanted to make a career for themselves in this Kingdom. . .

You may leave everything, follow the Lord, and then regard yourself as greater and superior to others, and, by doing this, you accept the poison of Pharisaism. This also happened to the apostles. We see, however, that as long as they were so pharisaical, as long as they claimed so much for themselves, the Holy spirit could not descend upon them. . . However, the **Holy Spirit will not descend into a person rich in spirit**, as Jesus said, “But woe to you who are rich” (Lk 6:24). He cannot descend into a self-confident person who is rich in spirit because this kind of person is not open to the strength of the Holy Spirit who is the **Father of the poor**.

Tadeusz Dajczer, *The Gift of Faith*, pp. 186-189

References from the *Catechism of the Catholic Church*

1152 *Sacramental signs.* Since Pentecost, it is through the sacramental signs of his Church that the Holy Spirit carries on the work of sanctification. The sacraments of the Church do not abolish but purify and integrate all the richness of the signs and symbols of the cosmos and of social life. Further, they fulfill the types and figures of the Old Covenant, signify and make actively present the salvation wrought by Christ, and prefigure and anticipate the glory of heaven

1101 The Holy Spirit gives a spiritual understanding of the Word of God to those who read or hear it, according to the dispositions of their hearts. By means of the words, actions, and symbols that form the structure of a celebration, the Spirit puts both the faithful and the ministers into a living relationship with Christ, the Word and Image of the Father, so that they can live out the meaning of what they hear, contemplate, and do in the celebration.

Questions for Reflection

1. In this text, how do I reply to the question: What have I done with the gifts of the Holy Spirit and what have I done with the Holy Spirit Himself?
2. In my experiences of daily life, how can I recognize and respond to the Holy Spirit?
3. How does Mary, whose faith never faltered, assure me of her accompaniment in awaiting anew the descent of the Holy Spirit this Pentecost?

Prayer after Sharing: *Thank you, God, for allowing me to see the truth about my weaknesses and how it calls upon the abyss of your merciful Love.*